

# FOR DISCUSSION ONLY

November 7, 1973

PROPOSAL TO: Mt. Currie Education Advisory Committee  
FROM: June Wyatt  
RE: Educ. 441 Cultural Differences Summer 1974  
based on discussions with the Committee  
in November 1973

**COURSE DESCRIPTION:** The main focus of the course will be on the production of curriculum resource materials at Mt. Currie. This will involve photographing, tape recording and writing about a variety of activities and then editing, organizing and "polishing" what has been produced so that it can be used in the Mt. Currie school. In addition to providing resources for use in teaching language arts, social studies, etc. at a number of grade levels these materials can serve as a model for future developments by students, teachers and community members. The skills used to make the materials could be passed on by those who take the course to their own students.

Some of the activities which could be documented are: making mats, baskets, snow shoes, nets; food preparation (tswen, shoshum, bannock) berry picking, fishing; lehal, preparation of medicines, root digging, building she-isht kins, storytelling, baseball. In addition, information could be gathered on local history and geography and community and family activities.

Information on all of the above would be gathered by doing field work in the community. The specific materials which could be produced would be:

- slides and/or picture cards with explanatory information and guides for discussion
- readers or illustrated books on life in Mt. Currie
- tapes of people telling stories or describing activities with an emphasis on bilingual (Lillooet and English) descriptions

A great amount of time is required to do the fieldwork so I suggest that we *Agree!* not attempt to do the course in one month (timetable discussed later). The time needed to do fieldwork in such projects often seems disproportionate to the quantity of usable material produced. But there is no other way to get data on community life and the time devoted is balanced not only by materials produced but also by the involvement of community members in the educational process which can be brought about. *Yes!*

Participants may decide that they would like guest speakers to provide information on areas associated with their program: e.g. teaching English as a Second language, administration of Indian education in Canada, how to write stories for children...

Arrangements for having speakers would have to be made several months ahead of time. When this course was done last summer with the Lytton community, SFU paid honoraria and travel expenses for guest speakers. The course members felt the speakers were worthwhile and that the best policy was to have only a few speakers but have them really get to know course participants.

## TIMETABLE

The timing of the course is influenced by the fact that it will involve a great deal of fieldwork which typically requires that individuals have flexibility in arranging their working hours and thus large blocs of time in which to work. I would recommend either of the two following schedules. These are only recommendations and are open to discussion and change.

### I. JULY AND AUGUST

1. First two weeks spent at SFU campus becoming familiarized with library, Vancouver museums, learning resources (audio-visual) center, curriculum materials.
2. 6 weeks at Mt. Currie collecting data and adapting these for classroom use.

### II. JUNE, JULY, AUGUST

1. JUNE: class would meet one day a week (approx. 3 hours) to plan summer's activities, become familiarized with existing curriculum materials, and basic photography techniques. This would give us a head start and also an opportunity to try out some existing materials with children in the school.
2. JULY AND AUGUST: same as above (Timetable I)

I have suggested July and August because I anticipate that a number of teacher aides may want to take the course and holding it in May - June would interfere with their jobs. I also suggested a basic 2 month plan rather than a 4 month one (May - August) because the course will be open to SFU students who would, because of other course requirements, not be able to leave campus for 4 months.

*They can't leave for 2 months unless they can earn 6 hrs credit (minimum) during that period.*

*I am awaiting word from Registrar re dates for Intercession. He may have a 2 week break June 17-28. This could be a great time for orientation, etc. together started on Directed Study.*

## EQUIPMENT - FINANCING

In order to produce the materials and to insure that the school can make use of them the following will be required:

35 mm single lens reflex camera (preferably 3)	@ \$100
tripod )	@ \$50-75
copy stand and lights )	
carousel slide projector	approx. @ \$250
* lots of film	
cassette tape recorders (preferably 3 or 4)	@ under \$100
* lots of tapes	
Miscellaneous (to be discussed)	(included honoraria) (for community ) ( resource people)

\* The learning resources center at SFU has equipment for loan but summer is their busiest time (lots of teachers take courses). We could certainly use loan equipment to supplement the above (depending on the number of people taking the course) but I strongly suggest that to make sure you have the equipment you need for continued development of your program that the committee purchase its own. I believe these purchases are easily justifiable as basic school equipment and can be purchased at educational discounts. Funds are available from First Citizens, Cultural Grant (DIAND). - small grants usually up \$5,000 or the new Secretary of State grants (application attached). When this course was done last summer in conjunction with the Lytton community, tapes and film were paid for by SFU, however they did not use as much as we probably will. We can probably work out some kind of cost sharing.

ADMISSIONS: In order to receive credit for any course offered at Simon Fraser an individual must have gained admission to the university. This requires making formal application. Normally only applicants who have completed grade 12 in an academic-technical program are considered. However, if the applicant is 23 years old or more his application will be considered even if he has not completed secondary school or has completed on a vocational program. Anyone 23 or over will be required to submit along with his application form and school records, two letters of recommendation from employers, teachers or anyone who can evaluate the applicant's potential for university study.

GED - successful completion of the GED, now being administered by the B.C. Department of Education establishes grade 12 equivalency but Simon Fraser is not at present accepting it as a basis for University admission. Several of the colleges may be using it as an alternative to grade 12 admission. Successful completion of GED may also be used as grade 12 equivalency for employment purposes.

COMMUNITY ROLE

All planning for the course should involve community representatives. *Yes!*  
Participation in the course is open to any community member who in the judgment of the advisory board could benefit from and/or contribute to it. I recommend that total enrolment not exceed 20. (including SFU students and that SFU students not make up more than 50% of the enrolment)

Teaching Assistant: The committee should consider the possibility of choosing a community member preferably someone with some university training to be a teaching assistant. The teaching assistant would be a liason between the band and the university during the planning stages of the course and would be a co-teacher during the course. In the past teaching assistants have received course credit (as they have been SFU students) and financial remuneration.

SPACE

-for work

A regular meeting place with lots of work space is needed. The university will rent whatever facilities the committee designates.

-for living

Participants not from the community will need a place to bunk. Would it be possible to use any of the school facilities as a dormitory-with rates set by the committee?

SFU STUDENTS

Shelah: Hope you don't mind my having  
lifted following from a letter you  
wrote in conjunction with last  
summer's course.

Not at all  
Glad it was  
useful.

The course will be open to SFU students, who may expect to derive  
the following from it:

- They will have the experience of coming to know some Indian people and their children.
- They will have an opportunity to learn about traditional and contemporary Lillooet Indian life.
- They will have an opportunity to learn from the Mt. Currie people how they wish their children to be educated.
- They will gain some understanding of the responsibilities of a teacher in an Indian community.
- They will contribute, on the basis of the derived information and understanding, to the creation of curriculum materials for the Mt. Currie school.

Note: I am open to the idea of working with  
S.F.U. students during May-June  
on directed studies relating to the  
July-August component. Depending  
on numbers interested I will decide  
whether intent to become involved  
in July-August will be a pre-reg.  
For directed study

An alternative is - if there are 5-10 students  
interested in directed study to have a  
reading workshop  
Reading list appended.

This is a good  
idea! It  
could be  
credited under  
one of our  
"Directed Studies"  
numbers,  
although we usually  
reserve Directed Studies  
for the "Individual" student  
? Special topic possibility

Sources Of Funds For Cultural Educational Programs

FIRST CITIZENS -

CULTURAL GRANTS - these are relatively small grants usually no more than \$5,000 administered by Indian Affairs.  
Contact person: Tim McCallum.

CULTURAL-EDUCATION GRANTS

Sec. of State - has \$500,000 (application enclosed).  
Indian Affairs - has 1.5 million, but no one seems to be sure of how to get it.

For the equipment for the summer course, I think that First Citizen and Cultural Grants will be the fastest and easiest to get. The Cultural Education grants might be something to look into for larger long term projects (perhaps the multi-purpose center for schooling and community use.) I don't know yet if these are program or capital grants or both.

Tuition and living expenditure for the summer course would come under DIAND adult education grants.

READING LIST IN NATIVE AND INTER-CULTURAL EDUCATION

J. WYATT 1973

Bahr, Chadwick, Day. Native Americans Today. Harper and Row 1972.

Burton, Anthony. The Horn and the Beanstalk. Holt, Rinehart and Winston, Toronto.

Cardinal, Harold. The Unjust Society. M.G. Hurtig Ltd. Edmonton, 1969.

Collier, John, Jr. Alaskan Eskimo Education. HRW 1973.

Dosman, Edgar J. Indians: The Urban Dilemma. McClelland and Stewart, Toronto, 1972.

Duff, Wilson. The Indian History of British Columbia Provincial Museum, Memoir #5, Victoria, 1964.

Freire, Paulo. Pedagogy of the Oppressed. Herder and Herder, New York, 1972.

Gearing, Fred. The Face of the Fox. Aldine, Chicago, 1970.

Hawthorn, H. A Survey of Contemporary Indians of Canada. 1972.

Hostetler, John, A. Children in Amish Society. HRW 1971.

The Indian Act

King, A. Richard. The School at Mopass. Holt, Rinehart and Winston, 1967.

KleinFeld, Judith. 1 Book, 2 articles. Effective teachers of Indian and Eskimo students.

Kozol, Jonathan. Free Schools.

Lane, Robert. "Canadian Indians" xeroxed articles.

Lurie, N. and Levine, S. The American Indian Today.

McDiarmid, Garnet. Teaching Prejudice.

McNickle, D. Indians and Other Americans.

Patterson, E. Palmer. The Canadian Indian: A History Since 1500, Don Mills, 1972.

Ryan. Poverty and the Child - Article on Language.

Robertson, Heather. Reservations are for Indians. James Lewis and Samuel, Toronto, 1970.

Storey, E. and Ianni. Cultural Relevance and Educational Issues. 1973. McClelland and Stewart.

Reading List (cont'd)

Walsh, G. Indians in Transition.

Wax, Diamond and Gearing. Anthoropological Perspectives in Education. Basic Books, 1972.

Wolcott, Harry. A Kwakiutl Village and School. Holt, Rinehart and Winston, 1967.

Wutunee, W. Ruffled Feathers. Bell Books, Calgary.